German and European Freedom of Thought

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On the freedom of the will and of the mind there have always been philosophical struggles. On the one side, this freedom has been defended as a reality; on the other, it has been described as an illusion, since man is built into the inexorable laws of nature and is unable to escape them. I do not wish to go into this problem today; in practice, however, we may observe that, to a certain extent, the freedom of the will and of the mind is presupposed everywhere, even when it is denied. The very assertion that one can arrive at a judgment or carry out an action presupposes the assumption of a certain degree of freedom. We may all agree, however, that there is no absolute freedom in life; rather, it is always limited and conditional. But if the enemies of the Reich and of Europe fill the world with their agitation, claiming that they would bring freedom to the old continent by means of a dictatorship, then we have decisive things to say about that.

There is no absolute freedom in political life in relation to the outside world. Every state's sovereignty is limited by its neighbors and opponents; even the strongest great power must reckon with the rights of other great powers and communities. Yet in the nineteenth century, precisely those forces that today wish to "liberate" us strove, through the concentration of gold and money, to override all the self-evident rights of nations to an extent never before seen in history. The doctrine of a world economy, in the sense of establishing a supreme central authority, fundamentally means the destruction of national economies. The call for a world police force, which is again being promoted with renewed intensity from London and New York, implies that -

someone would be in command of that world police force. The defunct League of Nations is reproached by these circles for not having formed, in 1914, a central authority in the service of the Entente powers, in order to employ it wherever a people refused to submit to the dictatorship of the world economic forces brought together in the former League at Geneva.

The aim of this whole intellectual tendency, which rests upon a Masonic-"humanitarian" foundation, was a world republic, and today's efforts to install a world president over all peoples testify not only to a lack of recognition of the freedom of other nations, but also to an almost delusional craving for power on the part of certain individuals, advanced by what the author describes as Jewish world-economic forces. Every universalism, therefore, presupposes a world power, and that means the suppression of all organically developed nations.

The international trusts and corporations of the nineteenth century were the forerunners of today's development of the enormous military and technical forces that now stand at the disposal of these plans for subjugation and have acted with every conceivable baseness against the freedom of long-established European nations. Directed domestically only toward exploitation, they now stand in a world struggle against all those peoples and regions of the earth that have not yet been completely delivered over to this exploitation, and it is a glaring grotesque of world history that the attempt to impose worldwide exploitation under the banner of the idea of freedom—which conceals these plans—has succeeded among the deceived masses.

Whoever wishes honestly to judge the practical consequences of ideas of freedom must begin with man's most immediate activity on earth. The farmer is not able to carry out his work according to whim; rather, nature imposes upon him the rhythm of his labor. Plowing, sowing

harvesting, processing, and selling all follow a course determined by nature. The seasons compel the farmer to begin early in the morning during summer, while only in winter can he find another form of activity likewise dictated by the season. The economy has established definite working hours, and everyone is prepared to accept such limitations for the sake of a clearly ordered way of life.

The USA are the inventors of the so-called assembly line, that is, a mechanized control of labor over millions of people. This mechanized control was the result of a collectivism. As a response, the development of the nineteenth century did not produce an overcoming of this worldview, but merely a proletarian collectivism in the sense of Marxism. To the class struggle from above was added the class struggle from below; to the capitalist international there corresponded the proletarian international. The so-called freedom of the economy manifested itself in lockouts; the delayed response of the oppressed was the strike, the general strike—that is, the closing of the workplace and of wages corresponded to the equally nihilistic withdrawal of labor power.

All this was no longer the truly free play of honestly working, mature personalities, but true collective phenomena that had nothing more to do with freedom. Meanwhile, amid this development, the state gradually surrendered its own sovereign rights. On the one hand, it was privatized through corporations, which financed parliamentary and presidential elections—as in the USA—or, in the Russian state, it collapsed in revolution and transformed itself into a collectivist tyranny that no longer had any room for genuine personalities, as in the Soviet Union. Whoever wishes to trace the development of the history of the idea of freedom in the age of Judaism, liberalism, and Freemasonry should not be surprised if one today already reaches the conclusion

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There are certainly certain achievements that can be impressively expressed in terms of millions, yet for the overwhelming part human culture and the satisfaction of needs have never depended on gigantic numbers. Neither freedom nor culture can be measured by numbers in the millions, but only by the achievements of personalities. If, however, these —that is, the highest quality—also exist in great numbers, then one may speak of truly far-reaching intellectual freedom and greatness of culture Quantity, however, in the sense of wasting raw materials, mass production for the sake of rapid consumption, and the economic and cultural parasitism connected with it—that is the Americanization of the world, which today stands as a danger before all states and all continents. Viewed philosophically, one may say: the disintegration of today's world, which must one day lead to terrible conflicts precisely among the seemingly triumphant states, rests upon an inorganic opposition of the individual to the community in the midst of human life. Liberalism saw only the abstract "I," detached from race, nation, and tradition. Communism saw only the collective, that is, the shapeless heap of quantity set into political action through tyranny. "I" and "collective" are therefore symbols of decay and not expressions of a truly organic relationship.

National Socialism, by contrast, has set personality and community against them; that is, personality as a creative force rooted in blood and soil, growing and never arising without a bond, and the community not as the mere sum of rootless individualities but as the unity of personalities. The consistent continuation of abstract individualism leads to anarchy and therefore, because that cannot endure permanently, to tyranny. The complete implementation of collectivism likewise leads, in another way, to the destruction of personality. Both developments have the herd animal as their ideal, once under an economic whip, another time vegetating under a Bolshevik dictatorship.

The USA once had a great opportunity in history. A vast territory was opened up; unprecedented riches of the soil lay before mankind, free from many oppressive traditions, and hundreds of thousands set to work. One could understand why Goethe once said:

"America, you are better off than our continent, the old one..."

But this promising pioneering work resulted, through technical revolution together with economic overdevelopment, in the destruction of the peasantry, of the forests, and of the prairies—that is, the enormous desert now spreading by consuming itself. Twelve million unemployed, millions of farmers driven from their exhausted land wandering across the country—and on the other hand the swelling giant chaos of New York with fifty-, eighty-story skyscrapers as a symbol of the destruction of personality and the standardization of all life. The barrenness of this enormous heap of stone resounds with "Negro songs," and in the provinces the spiritual emptiness of the "Babbitts," the tin-shack settlements, and the dreary cities. That is the "intellectual freedom" of Jewish liberalism.

As evidence of the bankruptcy of this worldview, one may cite the statement of the present President, who recently said:

"*Hollywood has proclaimed the slogan of freedom*."

The dullness of this freedom in kitsch films, in the American revue with its gigantic yet empty spectacle, with burlesques and the like, is the forerunner of the praised American century of canned meat, jazz, "Negro songs," and, in their orbit, the most foolish sects, hysterical dances, and characteristic degeneration.

New York is already becoming the symbol of the most cultureless city on earth.

We may, I believe, already say that an old German farmhouse contains more intellectual freedom and creative power than all the skyscraper cities and tin-shack settlements put together. But who in North America still thinks decently today is powerless. Whoever strives for intellectual freedom in the USA is crushed.

The New York underworld, with its gangsters, rules the country, pays for presidential elections, and, like every underworld, is shameless enough to call all this freedom.

In contrast, we arrive at the realization that true freedom always has form. Form, however, is always racially conditioned. It is concretely limited; within particular peoples certain possibilities of form are embodied. It is therefore senseless to demand everything from every form.

Political freedom corresponds to the strength and readiness for action of the respective peoples, but intellectual freedom represents an opportunity for the smaller nations, because freedom determined by form is largely independent of quantity.

The Greeks were once a numerically small people compared with the millions of Syria and Asia Minor of that time. Nevertheless, they entered world history as the creative shapers of antiquity, whereas the other peoples have left behind almost only historical memories, but none that produced a deeply enduring culture.

From this point of view one must also see the concept of nationalism, which in our politically turbulent age appears to act only outwardly, as an inward-directed force as well. Goethe, Bach, and Beethoven are, viewed in this way, the greatest nationalists because they shaped their inward freedom, conditioned by their nature, to a greatness that can scarcely ever be repeated in this form.

And from this decisive turn—that nationalism is not merely a defensive or attacking force directed outward, but the deepest free, culture-creating inner activity of a nation—there follows

as the logical attitude toward this problem, that National Socialism has assumed the political protection of this freedom. No measure is to be taken according to quantity where quality must be asked for; recognition, however, is due to a great number if it is able consciously to profess a great personality and a great creative achievement for an entire people.

Finally, however, we do not wish to force nationalism, as an inner force and outer defense in this form, upon anyone; that is, we do not wish to deny or even suppress the freedom of other nations, which have grown under different conditions.

But the so-called universalists are those who, in principle intolerant, wish to impose their dogmas upon all peoples, either through the threat of economic catastrophes or through direct political and military means of power. England and the USA declare through their responsible representatives that they want to eradicate the Prussian spirit and the so-called "Nazi terror" root and branch; that means they seek to destroy the living forces of German history which still stand opposed, out of a sense of honor, to the exploitation of the world.

We were prepared to let every people—the American, the French, or the English people—live its entire life as it wished to arrange it, but we had the duty to eliminate from German life the Jewish–Negro Americanism that has been eating its way in since 1918, although we must admit with some shame that this eradication was not completely carried out, because the decades-long drumming into the Germans of the howling and screaming of

American negro songs and jazz music have left such damage behind that many people are still unable to distinguish music from jazz, indeed they mistake one for the other.

The Soviet Union has never left any doubt that, with the help of a Jewish-proletarian world revolution, it wishes to destroy the biological strength of the German people. Together they have already established large "re-education commissions" in London and continually announce to us that they intend one day to deport millions of Germans to the colonies or to Siberia for forced labor; that, moreover, all textbooks and schoolbooks of the last decades would be destroyed in order to impose upon the German people "educational" literature written by an international commission of Jews and fellow Jews. Under the deceitful cloak of so-called proclamations of freedom, the greatest war against the freedom of the Indo-Germanic spirit is therefore being carried out today.

It would be a sad state of affairs for Europe's youth if it remained neutral here. In every country it has the foremost interest in not losing the opportunities for the future that have been given to it and in joining the front of the free European spirit against a North American-British and Soviet-Jewish directed unculture. The German Wehrmacht today is also the front of the German and free European spirit. In East and West it defends Pericles and Augustus just as much as Goethe and Beethoven.

The soldiers of the USA have been equipped with a butcher's knife and instructions for stabbing with a dagger. Many German soldiers, however, carry in their knapsack Faust and the songs of Hölderlin. To see the gangsters of the USA and the executioners of the Soviet G.P.U. today as "apostles of freedom" is the bloodiest mockery of freedom and culture that can be imagined. It is surpassed only by British church dignitaries

who travel to Moscow and proclaim their Christian solidarity with Bolshevism.

Against this madness the German spirit rises up, and just as the Greeks once had to fight against the Persians, so today Germany fights against all enemies of the freedom and culture of our continent. Freedom can ultimately be realized only through real commitment, not merely through speeches and books. Against the gangsters the sword must speak; against the piracy of the world economy, the will to freedom of organized European nations. If today's USA and the Soviet Union were to win, night would descend over Europe; the murder of hundreds of thousands would begin, the deportation of many millions to the Soviet Union into the coldest forests and steppes of Asia, the deportation of many millions into the fever swamps and deserts of Africa, the partition of the Reich, the violation of the German people through blind hatred, racial disgrace through the influx of Hebrews from all over the world, and the defilement of everything German through the newly appearing books and newspapers.

But against this power of darkness there rises before our eyes the mighty and binding image of the history of our continent: the strength of the ancient Greeks and the mighty Romans, the thinkers and researchers of Europe, the singers of our epics, the warrior-poets of the troubadours, Wolfram von Eschenbach, Walther von der Vogelweide, the works of Bamberg and Naumburg, Erwin von Steinbach and Peter Parler, Dürer and Holbein, Descartes and Montaigne, Leonardo and Michelangelo—up to the classics of Weimar and Bayreuth.

In the midst of this immeasurably rich tradition, Germany also defends the legacy of Shakespeare, for he too was once truly discovered by Germany and is still defended today by Germany, since England has become a territory occupied by U.S. soldiers

and has become incapable of still representing the humanity of Carlyle and Dickens, because Chaim Weizmann, the Rothschilds, and their English associates have plunged this England into catastrophe. Together with Germany, its allies also protect the freedom of their own spirit. The Finns defend their country so that Runeberg, Gallen-Kallela, Sibelius—that is, their soul—may also endure. But the Finnish sword, without thanks, also protects the memory of Arrhenius and Strindberg. Together with us, the legions of Norway, Belgium, Holland, and Denmark defend the heritage of Bjørnson and Nansen, of Rembrandt and Rubens, of Charles de Coster and Andersen. In the South, the forces of the wonderful peasant folk art of the nations of the Balkans work together with us.

Only today, in this hour of the greatest danger, does the entire precious greatness of the free European spirit come fully into our consciousness. Today we love this old, beautiful Europe even where perhaps the people have not yet understood what it is about—what it is also about for them. Before our mind's eye rise the monuments of the Acropolis and the eternally beautiful form of the Parthenon, the triumphal arches of Rome, the castles of Spain, which in recent times were still witnesses of European heroism, such as the Alcázar of Toledo.

We see the splendid Valley of the Loire with its castles and gardens, the mighty fortress of Carcassonne, the distinguished splendor of old Paris, the canals of Holland, the cathedrals of Flanders, the fjords of Norway, which have so much to tell of bold, world-spanning voyages of discovery. We think of the tomb in Stockholm, where many great kings and military leaders lie as symbols of an earlier Germanic will. The wild Balkans know how to tell of untamed love of homeland, and the Danube murmurs to all the peoples on its banks of distant, great history.

Far beyond that, we think of the peoples of the East, of their broad rivers and mysterious forests, and further still of the passionate peoples of the Caucasus, who are oppressed by brutal violence.

And finally, Germany itself! Even if a brutal power may have destroyed many of its creations forever, within us these testimonies and the will for new creation and freedom continue to live. The monuments of the old imperial era and of Prussian steadfastness, the German art of every epoch—they are alive as never before. We hear the songs and dramas, the symphonies of our great men, and we look into the workshops of the discoveries and research of the German spirit. Through this land the streams flow past its cities; forests full of beauty whisper to millions their song of youth; places of German labor bear witness to the unbroken will of the German Faust; from the high mountains a sharp wind blows, and on the wide plains the farmer works upon the earth, the mother of all.

This is what everything is about today: so that freedom may preserve, shape, and pass all of this on. All the soldiers of Europe today hold the shield of honor against the criminals of West and East, who wish to rob us of freedom and physically exterminate us, so that these things may never arise again. With the defense of life, the soul of the homeland is defended; with the homeland, the freedom of the spirit, which is the prerequisite of all future creative achievement. And therefore, for all Germans and for all Europeans who have understood this fateful hour of their freedom, there is only one solution: into the dust with all the enemies of our venerable, beloved European continent!